The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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## MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT GREAT SALT LAKE CITY, STATE OF DESERET.

President BRIGHAM YOUNG, Presiding.

Friday, September 6, 1850.

Present, the First Presidency, Brigham Young, Heber C. Kimball, Willard Richards.

Patriarchs—John Smith, Isaac Morley.

Of the Twelve Apostles—Orson Hyde, P. P. Pratt, G. A. Smith, E. T. Benson.

Presidency of the Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herriman, A. P. Rockwood.

Presidency of the Stake—Dan. Spencer, W. Snow.

High Priests' Quorum—John Young, R. Cahoon.

Presiding Bishop—Newel K. Whitney.

The High Council of the Stake.

Thos. Bullock—Clerk of Conference.

The Conference was called to order by Elder G. A. Smith. The choir sung a hymn. Prayer by P. P. Pratt. Singing.

President Young then stated to the congregation that the morning would be occupied by exhortation, teaching; and preaching, and instructions through the day. The business before the Conference will be concerning the different quorums and authorities of the church—the propriety of strengthening the San Pete settlement, and a call for volunteers to return with Father Morley—a delegation of elders to Germany, and the various states in that country; that he purposed once more to lay the law of tithing before the people; praying that he might have the spirit to communicate, that the people might understand; and that on Saturday afternoon, Elder Hyde would deliver a lecture on education, to the Chancellor and Regents of the University.

Isaac Morley then expressed his thankfulness for this opportunity to meet the Saints; my heart is full of blessings for the people. I want a good company of good men and women to go to San Pete, and I do say, that no man shall dwell in that valley, who is in the habit of taking the name of God in vain.

President Young said, I have it in my heart to ask the congregation, if Father Morley shall have the right and privilege to select such men as he wishes to go there?

Moved that he have that privilege—carried.

Moved that he select one hundred men, with or without families—carried.

President Young said, it is as good a valley as you ever saw: the goodness of the soil cannot be beat; there is only one practicable road into it, and that is up Salt Creek; the inhabitants there are "No. 1;" and when I was in that valley I prayed to God that he never would suffer an unrighteous man to live there. I am going to bring before the people the necessity of keeping up the fund for the emigration of the poor. I declare openly and boldly, there is no necessity for any man of this community to go to

the gold mines, to replenish the fund; we have more property and wealth than we are capable of taking care of. If a man is not capable of improving one talent, what is the use of his getting more? He is like the foolish child, that could hold but one apple in both his hands, and in reaching for more, he lost what he had. If men only knew how to control what they have, and were satisfied, they would do much better.

I will commence at the north and go to the south settlements, and pick out 25 of our inhabitants as they average; and another man may take 50 of the gold diggers, off hand, and they cannot buy out the 25 who have tarried at home. Before I had been one year in this place, the wealthiest man who came from the mines, Father Rhodes, with 17,000 dollars, could not buy the possessions I had made in one year! It will not begin to do it; and I will take 25 men in the United States, who have staid at home and paid attention to their own business, and they will weigh down fifty others from the same place, who went to the gold regions; and again, look at the widows that have been made, and see the bones that lie bleaching and scattered over the prairies.

Brother Joseph suffered himself to be dragged about the country by a mob, and was dragged into something like forty-six or forty-eight law-suits, yet he triumphed over all of them, and then they murdered him in cold blood, in Carthage gaol, without any shadow of crime attached to him. I then swore that I would never fee a lawyer again; and we don't owe one dime, but that we are able to pay at any moment. If I can keep my credit good with the Almighty, I care not whether men speak evil of me or not.

Singing by the choir, and benediction by G. A. Smith.

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Friday, Two o'clock, p.m.

Conference called to order by Daniel Spencer.

Singing. Prayer by G. A. Smith. Singing.

P. P. Pratt made some remarks on the mountains and valleys south of the Utah.

If we carry out the instructions that we continually receive, we shall be the happiest people on the earth; whoever is governed by the kingdom of God, is a happy man; but who realizes it? It always was the man that was *ready*, that the Lord would work by; the only thing that should concern us, is, have we the principles of the kingdom of God in our hearts, and is it our desire to fulfil them?

Orson Hyde then plead in behalf of the Perpetual Emigrating Poor Fund, and those who remain in Pottawatamie county. "I am glad that ways and means have been devised to deposit horses, oxen, wheat, &c., and give checks on the States, where the money can be appropriated to bring on the poor to this place. The operation is a good one, and it will operate not only in the United States, but in England, and other countries also. I feel when I get back to Iowa, that I can relieve the Saints, as I have both seen and tasted of the fruits of the Valley.

President Young said, I am much gratified to see the warmth of feeling for the poor by Elder Hyde, and I think the best way to relieve ourselves of all our spare horses and cattle is, to put them into the Poor Fund. We shall not cease our exertions until Zion is redeemed, and all Israel is gathered.

From the days of Joseph to the present moment, the prophecies were never fulfilled faster, and that too upon natural principles. They are miracles and remarkable phenomena to us so long as we do not understand them.

H. C. Kimball moved that there be a committee of three appointed, to take care of and transact the business of the Poor Fund—carried.

And, on motion, Willard Snow, Edward Hunter, and Daniel Spencer, were voted said committee.

President Young said, there is one question I wish to ask, it is this; will this people back that committee up to the last farthing? If they will, in the end, great joy will be yours; if you will covenant to do it, please signify it by raising the right hand. (All hands up.) Gentlemen, that's the *terror among the nations!* you can NOT get a contrary vote! *that's the terror!* THE UNION OF THIS PEOPLE.

I think our next move will be to have this committee organized into a company, and chartered by the State, to sue and be sued, collect and be collected, and dispose of, and do all business as a company.

and then will be the budding and blossoming of one of the greatest operations in all the world.

We do not want to detain this meeting any longer; but at intermission, come forward and enter your names, and what amount you put in, Brother Bullock will enter to your names.

Singing by the choir, and benediction by Ezra T. Benson.

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Saturday, Sept. 7th, 10 a.m.

Conference called to order by Daniel Spencer.

Singing by the choir, prayer by Lorenzo Young. Singing.

Elder G. A. Smith rose to speak on the first principles of the gospel of Jesus Christ. He said, to preach the word of life to man is a very high and holy calling, and an important trust committed to any people; and chose for his text, Thessalonians, 1st chap., 5th verse; and divided his text into, firstly, the word of the gospel; secondly, the power of the gospel; thirdly, the power of the Holy Ghost; and fourthly, its assurance. As the gospel is the power of God unto every soul that believes; he reviewed the birth, crucifixion, death and resurrection of Jesus Christ, and then the commission he gave to his disciples, and his instructions to them, as his witnesses, to testify to the truth, and teach all the things whatsoever he commanded them, and their commencing to preach on the day of Pentecost, in fulfilment of their commission; calling on the people to repent and be baptized in the name of Jesus Christ, with the promise of the Holy Ghost, that was to follow, through the ordinance of the laying on of hands.

Men must obey the ordinances of the first principles, or their superstructure is in vain; it is recorded, all power in heaven and on earth is given unto Jesus Christ; therefore he ordered them to go and baptize the people in the name of the Father, Son, and Holy Ghost; and they went in the name of Jesus Christ and did act, and the Comforter proceeded from the Father, and did bring all things to their remembrance, and did teach them things to come, and when the people had obeyed, the Holy Ghost fell upon them, the promises were fulfilled, and then the people rose up and declared they knew the thing was true.

The sects of the day argue that these gifts and blessings were withdrawn from the earth, and they dared not even attend to baptism, or the laying on of hands, although the Saviour positively tells us we must obey.

Did God intend that this gospel should be applicable to us in all its power and glory, gifts and blessings? Yes: they are promised even unto the end of the world; and just as long as there was a being on the earth; and Christ himself gave some apostles, some prophets, teachers, &c., for the work of the ministry, and the edification of the church.

The whole Christian world have rejected the law, lost its light, have not the power and authority and blessings; and for the want of these things, they are tossed about on every wind of doctrine, and the cunning craftiness of men.

God, in these last days, in his infinite mercy, sent Joseph Smith with the gospel, and the assurance DID FOLLOW THOSE *that entered in by the* DOOR, following the Shepherd of the sheep. The world united against him, and forty times he was brought before the rulers, when no fault could be found against him; and then he was by wicked priests and crafty men, murdered in cold blood; and his blood was shed upon the ground like water. He bore his testimony to the truth, and sealed it with his blood; and the authority is here to administer the ordinances to you and your children, and as many as the Lord our God shall call; its principles are now preached, and we invite you to come forth and receive its blessings, in all its fulness; and may God our Eternal Father bless you all, in the name of Jesus Christ. Amen.

Willard Snow presented a subscription book as follows:—"We, the undersigned, agree to pay the committee of the Perpetual Fund for the Emigrating Poor, the amount set opposite to our names," &c., and then strongly advocated the cause of the Poor Fund, but wanted all to pay as they go.

George A. Smith.—There is an item of business to present to this Conference in relation to Father Cutler. After the Presidency left Pottawatamie, there was a report that Father Cutler went to Jackson County to lay the foundation for another temple. There is an influence existing there, to draw away from the Valley, and a great mystery hangs over their doings. The Conference in Pot-

tawatamie County withdrew fellowship from Cutler, Calkins, and others. Calkins said there was no power there to try him, as he was a bishop.

We have had a notion of asking the good people living now in Jackson County, Mo., to petition us to go back again and build a temple there, if the legislature of Missouri will pass resolutions to protect us in our rights. (Laughter.)

President Young said, there is no trial before the Church concerning the Silver Creek branch, where Father Cutler resides. During the late war he was acquainted with many Indians in New York State, who went to Green Bay, they saw him again at Winter Quarters, when they urged him to go down and build mills, and establish a school among them, as they had the privilege from government to select their own mechanics and teachers. I told him to go down, work, and get his outfit. This has been turned into an under current of lies, and has destroyed his influence.

The conference there, has all the authority to act with members in that conference, and I sanction their proceedings; all is perfectly lawful, as far as I have heard.

I wish it distinctly understood, that there is not an apostle of Jesus Christ who now lives, or ever did live, or ever will live, but that man's word is law and gospel to the people if he magnifies his calling. The apostles did right in this case; and I say the acts of the conference in Pottawamie, Elders Hyde, G. A. Smith, and E. T. Benson are just; and if this conference think the same, signify it by the uplifted hand. (All hands up.) And further, if the conference in Pottawatamie County have cut them off, they are as much cut off as they ever can be.

When we have an apostle abroad, who has not the power to deal with a conference, we will call that man home, or send him to Texas, to join Lyman Wight, and then we will put another man in his place.

Choir sung a hymn. Benediction by Aaron Johnson.

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Saturday, 2 o'clock, p.m.

Conference called to order by W. Snow; singing—prayer by W. Snow—singing.

Elder O. Hyde delivered a lecture to the Honorable Chancellor and Board of Regents of the University of the State of Deseret, in presence of the conference, on education.

Education is not confined to letters only, but to the excluding of all darkness, and when a man has ascended to the summit, he can then bask in the light, having nothing to obscure his vision. Every person is under a responsibility to impart the intelligence that he enjoys, unto others. The child that is born into this world, is like a blank sheet of paper, susceptible of any impression, and we have cause to be thankful for the place of our birth; that it has been in a country where intelligence has burst from the heavens through the administration of an angel.

Great honour has been conferred on parents to mould and fashion that mind, which is put into the tabernacle by the Almighty himself, that it may be qualified to fill the station it is destined to fill. Here is the honor of rearing up children to the glory of our Father in heaven, and we have an opportunity of rearing them, to offer them to our Father and our God, from whom we received these pledges.

Man originates ideas by external circumstances, and there must be some vehicle to convey his ideas to others, or they are comparatively useless. How pleasing it is when a man gets hold of a brilliant idea, to be able to convey it to others. We can conceive ideas as splendid as the heavens, as brilliant as the orbs that roll above us; but when we want to convey our ideas, our language is imperfect. There was a time when God talked with Father Adam in the garden of Eden, in a language as perfect and pure as the water that flows in rills around. Afterwards, God confounded the languge all over the world. Yet an imperfect language is better than none at all. If you could bring all the best authors now living, together, they will express their ideas in different words, and they will all admit, that our language is imperfect, yet we have to use that which we have, in order to accomplish the object which is before us, and fulfil the obligations we are under, one to the other, by using the instruments already in our midst.

A certain portion of your property ought to be devoted to the education of your children, in order to qualify them

to be good representatives. Let them be full of light and intelligence and then they are able to give an answer to anything. The schoolmaster occupies an exalted sphere in the field of labor. My feelings are, endow your teachers with a liberal compensation, and then they will spare no pains to educate your children. If you sustain the teachers, they will bless you in return; and that people that pays the schoolmaster well, is destined to prosper; and may you increase in knowledge until ignorance is burned up in celestial fire; may God grant it, Amen.

President Young said, we have been highly entertained by Elder Hyde, he has dealt out the food I like. I feel it my duty to speak in behalf of the Perpetual Emigrating fund for the poor. Last year we did wonders, we accomplished a good thing in raising over 5,000 dollars, which was sent back to the States for the poor. Benediction by Elder P. P. Pratt.

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Sunday, Sept. 8th, 1850, 10 a.m.

The conference was called to order by President Young, stating it was the duty of the bishops and their counsellors to attend to their respective wards, and the officers of State and County to keep perfect order round the building

The Choir sung the "Prodigal Son." Prayer by G. A. Smith. Singing.

Elder G. A. Smith said, the business that presents itself to this conference is the presentation of the different authorities of the church, to see if this conference sanctions them in their fellowship, and then presented Brigham Young, who, on motion, was sustained as First President of the Church of Jesus Christ of Latter-day Saints — also Prophet, Seer, and Revelator; and also H. C. Kimball as his first Counsellor, and Willard Richards second Counsellor, Historian, and General Church Recorder.

B. Young then presented Father John Smith, who on motion was sustained as Patriarch of the Church.

On motion, Orson Hyde was sustained as President, and P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, G. A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and F. D. Richards, as members of the Quorum of the Twelve Apostles. John Young was sustained as President of the High Priests' Quorum; also R. Cahoon, and G. B. Wallace as his Counsellors.

Joseph Young was sustained as senior President of the Seventies, also Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant, as Presidents of all the Quorums of Seventies.

D. Spencer was sustained as President of this Stake of Zion, and David Fulmer and W. Snow his Counsellors.

N. K. Whitney was sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints.

H. G. Sherwood was sustained as President, and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abbott, W. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldridge, John Vance, Edwin D. Woolley, as members of the High Council, and John Parry was voted to be a member of the same, in place of Thomas Grover, who is gone to the States.

John Nebeker was sustained as President of the Elders' Quorum, also James H. Smith and Aaron Sceva his Counsellors.

Joseph Parker was sustained as President of the Priests' Quorum, also Simeon Howe and James A. Chesney his Counsellors.

M'Gee Harris was sustained as President of the Teachers' Quorum, also John Vance and Reuben Perkins his Counsellors.

W. C. Smithson was sustained as President of the Deacons' Quorum, also Gehiel M'Connell and Gilburd Summe his Counsellors.

President Brigham Young then rose and called the attention of the conference to the direct principle of tithing, we have preached, and talked, and wrote about it a long while; I will try again to give my views on it, and the things that are, I will give you my knowledge so that you may all understand and be edified.

In the first place, we are in duty bound to pay our tithing, one tenth of all we possess; that is what is required of this people; but there are so many queries and doubts, and sentiments, as to leave the principal of tithing in the dark; yet it is simple and easy to be understood, and may be comprehended by the weakest of all Saints; yet there is a general con-

fusion pertaining to the real debt we owe, called tithing. That debt we all acknowledge, and are willing to subscribe to it, and sign an obligation for it, and yet many do not understand that it is the tenth of all we have. It is as easy to be understood, as it is for the elders who are sent forth to preach the first principles of the gospel, that men may be saved. The time has been, when you and I did not understand those easy simple principles that you read over in the Bible; you can read all the ordinances in the Bible, and yet many exclaim, we know nothing about it; at least the Christian world presents it so, because there is no light in them.

For the real debt of tithing, I shall have to suppose characters to bring it to your minds. Some say they are going to pay their tithing in produce and not in labor; and some say they pay one fifth instead of one tenth. I say there is not a man that has ever lived up to the principle of tithing. I will except many, for they have given all, and then the balance have not paid even the one fiftieth of their tithing; and in all probability not more than one in a thousand dollars, that has been due as tithing, in the kingdom of God. I have been an observer so far as to know, that as a general thing the law of tithing has not been lived up to. Those who have promptly acted as Saints of the Most High God, and as servants of the Lord, have been ready to give their all; men must come to understanding and then live to it.

I will take the whole community, and represent it as one man, and call his name Mr. A., a member of the Church: I walk up to him, and say, Mr. A., tithing is required of you, to help to build temples, feed the poor, the widow and the fatherless, and any thing that the law requires; you give the one tenth of all you have for building up the Kingdom of God upon the earth, to sustain the priesthood, and for rearing up the kingdom. Mr. A. is engaged in many branches of business, merchandising, trading, farming, and raising grain and cattle; he then retires to his country seat; rides in his carriage, has plenty of spare time; then he goes to the anvil, joiner's bench, &c., &c., and fills a variety of trades, positions, and characters. Mr. A. commences with one hundred thousand dollars as capital stock. Mr. A., there is ten thousand dollars due from you, which we want this day. He pays it, and has ninety thousand dollars capital stock on hand. Every man must do something, no idler is allowed in Zion, every man must go to work, no man must wrap his talents in a napkin, but put it to usury. Mr. A. goes to speculating on cargoes of merchandize, cattle, horses, and farms are offered at auction, he puts forth his 90,000 dollars as purchase money, and gains perhaps 410,000 dollars, making 500,000 in one week, it is quite a supposable case —there is then 41,000 dollars more tithing due, to pay into the store-house of the Lord, the balance goes to his capital stock.

We next see Mr. A., his money all gone, going into the kanyon after a load of wood, or to the mill for something to eat, we see him ten days toiling and working, he owes the one tenth of his time and team; when he has worked nine days for himself, then let him take his team and work a day for public works.

We next see him as a carpenter or joiner, set him to work on the public works, and every tenth day is put down to him as credit on tithing.

We next see him a farmer, raising wheat, cattle horses, sheep, &c., he sits down and calculates what he has raised, say 100 bushels of wheat at twenty days work, we then take ten bushels of wheat for his tithing. If he idles away 150 days of his time in riding and pleasure, he owes 15 days work to the Lord—if he idles away his own time, he has no right to idle away the time of the Lord. If he has 100 sheep, he pays the one-tenth part of them, and has an increase, he must bring in the one-tenth of his wool, and the one-tenth of his increase, or pay for them, one of the two:—again, he has some cows, and they give so much milk, where are they? we want the one-tenth of them, with the one-tenth of your butter, cheese, and the one-tenth of your calves. If Mr. A. has fifty ducks, we want the tithe of them, which is five, and the tithe of the eggs—if you think it too trifling a matter for you, let us have the whole of them, it is not too trifling for us—we want the tithe of your geese, and all of your increase—it may look penurious to you, if it does, hand over the whole of them.

[The remainder of the Minutes have been lost or mislaid. Pres. Hyde and Company's receptions crowded out this issue; also the Epistle. They will appear in our next.]—*Frontier Guardian.*

## ELDERS SMITH AND BENSON'S LETTER.

DEATH OF BISHOPS WHITNEY AND LOTT.—EXTENSIVE HARVEST AT DESERET.—THE PERPETUAL EMIGRATING FUND.—THE MARKETS AT GREAT SALT LAKE CITY.—ANOTHER INDIAN ALARM.

Great Salt Lake City, State of Deseret, Sept. 29th, 1850.

Dear Brethren,—As Brother Orson Hyde will leave to-morrow for the east, we feel that a few lines touching upon the affairs and prospects of this place would be acceptable to you.

Health, prosperity, and peace continue to wait upon the Saints in this place, with but few exceptions: among the exceptions we are sorry to include the death of Bishop Newel K. Whitney, which occurred here on the noon of the 23rd inst., after a sickness of forty-eight hours. It was an unlooked-for and sad blow; but he fell as fall the righteous, with a sure hope of an immortal crown! Also the wife of Elder Lorenzo Snow, who died on the morning of the 25th inst., after a few hours' sickness.

Our harvest, which commenced in the latter part of June, is yet in continuance; and the ploughman has in fact overtaken the reaper, for almost side by side you will see the one gathering and the other sowing the wheat. Sowing will continue till the beginning of June, and there is but little choice in the grain: that sown in the fall, or late in spring, provided it is properly attended. There are now in progress of erection seven saw and six grist-mills, besides a large merchant flouring mill, that will soon be finished, by President Young. Several fine stores have been erected here this summer, and are filled with the choicest productions of the best eastern markets; and the doleful howl of the desert wolf has given way to the hum of business and the sound of merry voices.

Our settlements are most astonishingly strengthened and extended. Where but a few days since a solitary farm was enclosed, an extensive city is springing up; and where was the untenanted and scarcely-explored valley, the ploughs of a hundred farmers are making way for vegetation.

Brother Amasa Lyman has just returned from California, and brings a most unfavourable account from the gold region. Trouble has begun there, and from present prospects will increase, till the country is swamped in blood, or depopulated by the ravages of the cholera, which is close on the track of the emigrant diggers: two of Brother Amasa's company died of it on the road here. Brother Charles C. Rich is expected to leave there on the 1st of October, and the most of the brethren with him. Those who anticipated entering into a harvest field of gold on their arrival here, must meet with disappointment. *Gold* is not the *god* of the *Saints*. *They* seek to build up the Kingdom of God by industry, by building cities, raising grain, gathering the Saints, and in fact, by devoting their time, means, and talents, whether in preaching or labour of their hands, in the service of their God. The exaggerated accounts of gold-mines in the Valley, and an overplus of the metal imported from California, are entirely unfounded. A coal-mine would be a welcome sight to us here, but a gold-mine we neither have found nor seek to find.

The Perpetual Emigrating Fund has been replenished this year by about six thousand dollars in money, and about twelve thousand dollars in property. The Company has been incorporated by an act of the 'State Legislature,' and 'Antelope' and 'Stansbury's' islands of the Salt Lake, are appropriated as herd-grounds for the Stock of the Company, which already amounts to a goodly number of cattle, horses, &c. The Company is now organized with a president and nineteen assistants, and Brothers Orson Hyde and John Brown are travelling agents for the Company this season.

A plot of ground containing 560 acres has been surveyed, and is being enclosed, for a University site, and the Regency have taken measures for the establishment of schools in the several wards of the place: some are already in progress. A parent school for the education of teachers will be opened as soon as a room is prepared for the purpose, which will be in a few weeks. It would rejoice us much to see Brother Pratt here, taking a leading part in these matters. It would also, we think, be an advantage to the Institution, did you establish a

correspondence with Albert Carrington, at Washington, (D. C.) on the subject of books, instruments, &c., &c., for the benefit of the University.

Accept of our thanks for your kindness in sending us your papers. Carriage by mail is so uncertain that we think it much better for you to discontinue sending that way, as not more than one out of twelve reaches us; but would be pleased to have you embrace any private conveyance by which you could send us a full file.

We received five pounds from our friends in England by Elder Hyde, and feel to tender you, in connexion with the kind donors thereof, our heart-felt thanks for we were in much need of it.

Brother Hyde has enjoyed himself in the Valley like a man in his father's house, and feels now as though he were leaving home, though in a hurry to get home. He has waited ten days for the arrival of Brother Amasa.

Elder Woodruff, with his company, is within a hundred miles of the place, and Brother Joseph Young arrived here today. The last company of our emigration from the east will be here within ten days.

Corn and wheat are selling for 12s. 6d. per bushel, potatoes 4s. 2d. per bushel, hay £3 2s. 6d. per ton, sugar and coffee from 1s. 8d. to 2s. per pound. Labour is worth 8. 4d. per day, or £5 4s. 2d. per month and board. Board is £1 0s. 10d. per week. Lumber is worth £12 10s. per thousand; shingles £2 10s. per thousand. Beef sells for 5d. per pound; pork cannot be bought. Butter is worth 1s. 7d. per pound; cheese 1s. 4d. Good milch cows are worth from £6 5s. to £8 6s. 8d. each. Good work-oxen are worth from £15 to £20 per yoke; wagons from £2 to £4 2s. 6d. each. From the quantity of dry goods brought in here this season, they must undoubtedly be cheap this winter.

We are trying to locate our families and make them comfortable. In consequence of the scarcity of lumber we are disappointed in building this season, and a portion of our families will have to live in tents or wagons the coming winter.

You will, we presume, have heard of the deaths of Bishop C. P. Lott and Father Sessions in the Valley, and Capt. James Flake in California, during the last summer.

We have had another Indian alarm in the vicinity of Ogdon City, forty miles north of this. Eighteen hours after the express started from the city, our troops from here were on the field. The Indians, however, became alarmed and fled, nor have they since been heard of.

We remain your brethren and friends in the Everlasting Covenant,

GEORGE A. SMITH.
EZRA T. BENSON.

To Elders O. Pratt and F. D. Richards.

## The Latter-day Saints' Millennial Star.

JANUARY 15, 1851.

The ship *Ellen* went out of dock on the 6th instant, having on board a company of Saints, consisting of four hundred and sixty-six souls, under the presidential care of Elders J. W. Cummings, Crandall Dunn, and William Moss.

The *George W. Bourne* also cleared on the 9th instant, having on board two hundred and eighty-one passengers, under the presidency of Elders Wm. Gibson, Thomas Margetts, and William Booth. Greatly blessed are these companies in the society and instruction of these holy men who accompany them. Long will the labors of love which these ministers of the Most High have performed in the British isles, be cherished in the memories of thousands who have been enriched in the knowledge of God by their precepts and examples. They go laden with the experience of Heaven's goodness, bearing their sheaves with them home to Zion. May fair winds, and plenty of them, haste them speedily to New Orleans.

The *Ellen Maria* is appointed to sail on the 29th instant; her complement of

passengers is now nearly made up. Elders Orson Pratt and George D. Watt, are expected to sail on that vessel, with their families.

Those wishing to go out in February, are requested to state in their communications, what part of the month will best suit them, that an eye may be had to their accommodation in determining the date of the ship's departure. All communications upon that subject should be addressed to Franklin D. Richards.

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It was noticed some months since, that if a sufficient number of subscribers could be obtained, the first and second volumes of the STAR would be reprinted; but the orders for them come far short of warranting us in the undertaking. The project is therefore abandoned.

We have a few copies of volume 1, (wanting one number), also of volumes 6, 7, 9, and 10 wanting one and two numbers; also volumes 8 and 11 complete, together with a majority of the numbers of each of the other volumes. Our friends wishing to complete their files will do well to apply soon.

The "Voice of Warning," and "Spencer's Letters," are out of print.

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## THE ITALIAN MISSION—LETTER FROM ELDER LORENZO SNOW.

La Tour, Valleé de Luserne, Piémont, Italia, 2nd Dec., 1850.

Dear President Richards,—Your affectionate letter was duly received. Its contents were rendered doubly agreeable by the kind and feeling spirit in which they were communicated. When a servant of God is far removed from the endearing society of the saints, and his ears are no longer saluted with the cheering voice of the partner of his toils, or the merry making, and prattling of his little ones—situated in a foreign land, surrounded by strangers, in whose bosoms dwell no kindred feeling—'tis then a favor, or kind word from afar, awakens in the mind a recollection of the past, and draws from the burthened spirit its choice blessings upon the head of those who bestow, and imprints feelings of gratitude that continue in lively remembrance, when cares and sorrow will long have been buried in forgetfulness. To be placed in such circumstances is not unprofitable, however unpleasant. To be separated from the society of those for whom we live, and for whom we would die, is not without its recompense: such a position serves to teach man his weakness, and dependence on the Lord: it cultivates patience, and, by contrast, teaches the true value of good society and friends.

I am happy to learn, that, at the departure of Elder Pratt, the presidency of the British conferences has been entrusted to your care; as I am satisfied you possess every qualification for that, and the editorial department.

As you have expressed an interest in this mission, and desire information respecting our situation, I devote a little leisure in throwing together a few circumstances.

To commence, then, we are all well. Elders Stenhouse and Woodard are constantly engaged: their diligence, and faithfulness, deserve commendation. I could not have selected two better qualified for the various duties pertaining to the singular course which I have to adopt, in conducting this mission. I have not as yet heard from Elder Toronto.

Think not, dear Franklin, that we are amid the marble palaces, nor surrounded by the choice productions of art which adorn many portions of this wonderous land. Here, a man must preach from house to house, and from hovel to hovel. Here, many a dwelling has no glass in the windows, and from the scarcity of fuel there is often no fire upon the hearth; and during the long winter evenings, the family are huddled together in the stable among the cattle, for the sake of a little warmth which they cannot find elsewhere.

In our intercourse with the clergy, we have been treated with respect; but, it is in vain that we announce to them the great message of the last days. The

professed teachers of religion have always been slow to receive the revelations of heaven. When attending their place of worship the other Sunday, one of their ministers looked piteously upon us, and then at the congregation, to whom he said in tones mournfully low, "Do not leave that dear church which is consecrated by so many glorious remembrances, and for which your fathers have died." What would have been his feelings if he had known that, in a few hours afterwards, I baptized one of his flock who had been listening to his admonition.

With regard to Romanism, let no one imagine that our difficulties are decreased, because the Pope has quarrelled with the king of Piedmont. The influence of papal domination does not crumble away before the earthquakes of political controversy. The system of education has enthroned it too firmly, to be shaken by the timid protest of any Italian government. In taking a general survey of Italy, a dark cloud hangs over its bosom. If the tree is to be judged by its fruits, what must be the state of this country? What fruit has it borne for ages and ages? Vice has walked with bold unblushing countenance through its proudest cities; and when man has dared to think for himself, and search for truth amid the labyrinth of opinion, he has quickly been removed to a dungeon. There the great Galileo was immured, and there hundreds have died whose names are unknown; but, who were as sensitive of pain, and oppression, as any child of Adam. The dark veil of the inquisition is drawn over many of these scenes, yet, ever and anon it is blown aside, and we see the instruments of torture, and the bones of the martyred.

But the time has now arrived when the gospel must be sounded through the earth, and Italy will hear its announcement, though all its dead popes should burst into life! Nor will the importance of this mission be limited to Italy; the way will open from hence to other parts of the world. There has long been an intimate connexion between the Protestants here and in Switzerland. I intend to avail myself of this circumstance, that the gospel may be established in both places. I shall circulate the "Voice of Joseph" here, and in the Swiss Cantons; and also another work, which I am getting translated through the politeness of the French mission. There are many portions of Italy where the Lord has a people: among others I might mention the city of Nice, and the ancient republic of San Marino; but the time has not yet arrived for sounding the gospel trumpet in those places.

If circumstances permit, I shall probably visit England in February or March.

The work here is slow, and tedious. The spiritual atmosphere around us is like the Egyptian darkness which might be felt. Nevertheless, the Church has been established. The tree has been planted, and is spreading its roots. The leaven has begun its process. Many good things have been spoken concerning Israel. Many prophecies of great importance have been given in connexion with this mission, and recalling them to mind seems like the dawning of day upon the benighted. We especially remember the one you uttered at the meeting in London. You have not forgotten prophesying that thousands would, ere long, embrace the gospel in Italy. We have also been assured that, before it was known in Great Britain that a mission was appointed to Italy, the spirit of prophecy testified, by the mouths of brethren in Wales, that the elders should come to this land, and commence their labours at the feet of those mountains by which we are now encircled, and that from hence it should extend itself triumphantly.

Praying for the fulfilment of all these prophecies,

I am, dear brother,

Yours very affectionately,

LORENZO SNOW.

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## RANDOM THOUGHTS.

Dear President.—A few stray random thoughts of leisure hours, by way of relief from severe toil, may not be altogether uninteresting nor unprofitable. How the world fares, for the "world grows old," and every "oldest inhabitant" says that "times mend worse." Spots in the sun, blood on the earth, ru-

mours of wars, devouring fire, and grevious plagues, are seen and known. The "seed rots under the clod," and one or another of the "earth's fruits fail." Choice exotics will not now thrive in fertile English soil, where once they flourished finely. The poor man has no cider, for the "apple crop" is short, and he is forced through stern necessity to become a teetotaller. The tremendous sacrifice of human life by the Benares gunpowder explosion, and the sad fate of the Hergott pilgrims figure largely amidst the rolling judgments of the Almighty. The voice of righteous retribution is heard to the ends of the earth. How shall the wicked escape? By giving heed to the word of the Lord.

A daily journal will proclaim the corruption of society, by a glaring chapter of ONLY nine "daring burglaries," in addition to wilful murders, accidents, poisonings, and incendiary exploits. Where will these things end? Verily in devouring the whole earth, unless a sovereign remedy is prepared.

It is curious to note the workings of the minds of men, and to mark the motives which impel them to action. Truly the God of this world has blinded the eyes of the children of disobedience. When a servant of the Lord goes in the name of his master, how few will "feed him, and clothe him, and give him money." How few will take the stranger in and entertain him. How few will lend to the Lord to be paid at compound interest in the resurrection of the just. And fewer still will hearken to the heavenly message and obey the voice of mercy. But let him talk of worldly gain, of profit and loss, and then what attention! Let him come with the "God of this world," jingling in his pocket, and lo! the scene is quickly changed. What bowing and scraping and siring! What pulling to pieces of hat brims! What pleasant smiles and polite behaviour! What unwearied assiduity and laboured effort to please! Aha! the "Mormons" have the touchstone to prove this crooked and perverse generation.

Say where is the hope of the poor man? Verily it is cut off, and his wages kept back by fraud. Woe unto you rich men, weep and howl, for the miseries that shall come upon you. Men, aye, and old men too, who have toiled and laboured all the hard days of their life, when they reach the very brink of the grave can say, with Wesley—

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man."

And they have no chance of possessing more than a slice six feet by two, and they will not get that whilst they have any use for it; no, it is denied them until the wearied spirit has taken its flight from the worn out body.

And what becomes of modern Christianity, the brightest specimen of uninspired wisdom, the most gorgeous monument the folly of man ever reared? Alas! alas! its imposing splendour consists of rags, and patches, and paint. Its motive power is the "unrighteous mammon." A snug annual £30,000 works wonders. Who preaches for hire and divines for money? Christendom can answer the question. Yet do her priests "lean upon the Lord, and say none evil can come nigh us. Well might the meek and lowly Jesus reprobate, in no measured terms, the Pharisaic pretenders to extraordinary sanctity, if their parallel can be found in Christian priests. And there are those who stoutly maintain this.

The venerable edifice supported by Babylonish pride cannot endure. There is no binding principle to hold it together during the fierce hour of God's judgments. The disunity of its heterogeneous component parts is aptly represented by Daniel's "toes part of iron and part of miry clay." Indeed, the whole structure presents one vast mass of disorganization; a perfect mystery of confusion, and one might be justified in many instances in saying, a perfect "mystery of iniquity."

Hosts of reformers have sprung up from the days of the apostles to improve the order of heaven, Luther, Calvin, Wickliffe, amongst the rest, not forgetting the Reformers of our own day, have all lent an helping hand to the "work of the ministry," and the "perfecting of the saints," but they have been too short sighted, they have not looked far enough, they have not aspired to the mighty faith once delivered to the saints, neither have they contended earnestly for it. And as a result, all things wear a gloomy aspect. The task the reformers set themselves to, is an Ægæon task, requiring Herculean strength. Angels could not accomplish it.

The dark shade of demoralization is rapidly casting its portentous shadow over the most enlightened nations of the earth, and the death-knell of the ricketty systems of human inventions for the amelioration of our race is already sounded. Piece after piece has been added until the sandy foundation totters, and the whole superstructure groans under the intolerable and increasing burthen of every successive addition. The crash of systems is a prelude to the crash of worlds.

The Rev. W. Wright, M.A., of Corpus Christi College, Cambridge, in a speech, delivered in the Town-hall, Stratford-on-Avon, made startling acknowledgements like the following. Speaking of the state of the country he said, "It wants a religion of a higher order than ours. Ours is too theoretical. It wants one more practical. It must be a religion that meets a man's social as well as spiritual condition. If the Christianity of Great Britain were of this stamp, four-fifths of its crimes would cease to exist. Our land is covered with beneficent institutions which are a disgrace to our country." He was conversing with an American gentleman, who informed him that he had witnessed "in his country nothing at all to be compared with the impiety and irreligion of Great Britain." The Reverend gentleman also affirmed that "the three most religious nations in the world were the most drunken."

Some say "Britons never shall be slaves!" No; but according to statements made by the Rev. E. Bickersteth, no fewer than 200,000 fair daughters of Britain, sustain a position ten thousand times more degraded than the meanest slave. I mean that of prostitutes—all this in a "land of Bibles."

Allison says that, during the last thirty years, "crime has increased nine times over the increase of population in England, and decreased in British India one-sixth. Oh! all ye philanthropists, will ye not extend the BLESSINGS of Christianity and civilization to the BENIGHTED Hindoos, worshippers of Juggernaut?

Lord Ashley, the patron of Ragged Schools and charitable institutions, predicts the speedy "decline and fall" of the British Empire unless the canker be removed.

Even the wild Indian, Nature's untutored child, thinks there is more need of improvement amidst the enlightened heathen of Christian nations than in his own dark tribe.

Awake! awake! O slumbering Christendom! see thyself as thou art seen, know thyself as thou art known. Thou that makest thy boast of the law and the gospel light and privileges, in all these things dishonourest thou not God?

Whilst in the gossiping strain, it may not be unpardonable to take a hasty glance at "Mormonism" and the "Mormons." When all is said and done, the "Mormons" are a wonderful people. There is none like them under the heavens. They have arisen from the very dregs of society, and are rapidly progressing in unity, power and intelligence. Borne down in every quarter by the popular voice, still they rise. Opposed by bigotry, prejudice, superstition, eloquence, talent and learning, still they march onwards. Mobbed and persecuted, robbed and spoiled, still they prosper in spite of all. Surely there is something in them more than common. They have a bold, unconquerable spirit, and amidst all their troubles they lustily and enthusiastically sing:—

"We'd better dwell in tents and smoke,
Than bear the cursed Gentile yoke."

With commendable and unbending resolution they admirably personify the fine sentiment of Olearis:—

"Better to sit in Freedom's hall,
With a cold-damp floor and a mouldering wall,
Than to bend the neck or bow the knee
In the proudest palace of slavery."

With the proud indomitable spirit of independence burning and glowing in their bosoms, they bid defiance to the tyrant's chains, and fly in glorious exile to the remote glens of the Rocky mountains, where the banner of liberty exultingly waves. There the barren deserts tell the effects of their magic presence. Their indefatigable industy and perseverance has filled their secluded home with necessaries and comforts. They grow and continue mightily to grow, and in all probability will constitute a sovereign state by the time Brigham Young's term of governship has expired.

The work which "Mormonism" proposes to do is of a God-like character and profoundly original, of bold and unparalleled conception, far surpassing the pigmy ideas now prevalent. It proposes to re-

novate society, not by the patchwork polity so popular at the present moment, but by infusing in the human mind a new moral power of more adhesive and binding virtue than any yet known amongst men. The world wants not reform, but absolute renewal. It needs the implanting of a new motive principle of unfailing energy, even the Holy Spirit of God. To accomplish this great end, life and property, blood and treasure, has been sacrificed by the "Mormons." When the powers and virtues of this noble people burst upon the world's vision, the effect will be astounding. Then will rebound in high honour all the suffering they have endured. Then will that scripture be fulfilled which says:—"The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet."

Yours in the Covenant,

JOHN JAQUES.

Tysoe, Warwickshire.

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## THE SECRET OF THE HEALING POWER.

BY J. H. FLANIGAN.

(*Continued from our last.*)

The "healing power" is God's antidote for the ills of mortality, "unto you that fear my name, shall the son of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." That it does exist, and operate at times independent of human agency we admit; but instead of it acting as a *gift* or *law* upon man, independent of doctrinal truth and divine administration, the reverse is positively true.

What is the origin of man's disease and mortality? How came they into our world? The Bible answers these questions, "death came by sin;" sin is the transgression of a doctrinal law. The powers of life and death were vested in the law of God, it is a savor of life, unto life if obeyed; but of death, unto death if disobeyed and violated. If Adam voluntarily and knowingly upon the river of life violated the laws of God, and launched his vessel and crew into the awful vortex of disease and death; the second Adam (Christ) has powerfully arrested, and changed the course of the vessel, to the only right point of compass. By the proper use of the same means and laws that were violated and abused, can Adam and his posterity again be landed in the haven of life. As unbelief and disobedience to God's law produced disease and death, so true faith and obedience to the same law, will produce health and life. As man, acting under the virtue of a *doctrinal mission*, violated the laws of life, and produced disease and death; in like manner must man be vested with a divine doctrinal faith and priesthood to communicate life and health. If these sacred means and authority are abused and treated with contempt, the soul that does it, though he had power to awe a nation into silent submission, or, by a mesmeric charm, to remove mountains, shall die in this life, and in the life to come, a second death.

The keys of the healing power are vested in that only one gospel administration, which is the power of God unto salvation. Though we, or mesmerists, or popes, or archbishops, "or an angel from heaven, preach any other gospel (administration) unto you, let him be accursed."

Hear the Saviour of the world upon the healing power. "Preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not (consequently will not obey) shall be damned. And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, *they shall lay hands on the sick and they shall recover.*"

The Apostle Paul declares that God hath placed numerous gifts in the Church,

and "*to one* is given by the spirit the gift of healing."

The Apostle James declares the order of God displayed in the healing art, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him."

Here is a doctrinal administration, and the only true one that can save mankind, with the healing power vested in it. It is the power of God unto the salvation of all who obey it. But if man does not believe rightly in God's commandments, if he repents not sincerely of all his sins, and if he does not "*be baptized for the remission of his sins*," under God's own administration, he will be damned, and die of sore disease. He will be resurrected with the transgressor, judged and condemned to die a second death. The healing power is the gift of God following the believer in his administration. Where God's administration of the gospel is not in its primitive order and perfection, there is no authority to communicate the healing power, nor the gifts of the Holy Spirit. The absence of these gifts, and operations of the Holy Ghost, and the healing power emphatically prove the absence of faith in God, and power to administer the ordinances of the gospel.

Have any of the sectarian administrators since the apostacy of the church and the reformation, contended for and taught the whole primitive Gospel, including all its ordinances, gifts, officers, its organization, and healing power? I am bold to answer no; not one of them. Have any of them had revelation, and special command from God to reform and reorganize the church? No, not one of them have professed the like until the angel came in the nineteenth century to restore the priesthood and true Church organization. Joseph Smith, and the Latter-day Saints have truly received from God, that divine authority and revelation to set in order the church, and restore the everlasting Gospel of Jesus Christ, with all its accompanying gifts and powers, (see Rev. xiv. 6, 7.) Have mesmerists or any other party of diviners or doctors in latter times taught the only true gospel message and administration of Christ, as being the authority and grand secret of their feats in the visionary and healing arts? Absolutely not one of them. This rule detects all counterfeits. It shows us who the true church and the true believers are: "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "If there come any unto you, and bring not this doctrine, receive him not into *your house*, neither bid him God's speed, for he that biddeth him God's speed is partaker of his evil deeds." (2 John 9, 10, 11.) "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." "We are of God, he that knoweth God knoweth us, he that is not of God knoweth not us. Hereby know we *the spirit* of *truth*, and *the spirit of error*. (1 John iv. 1 and 6.) All who come not with the true Gospel message, priesthood, spirit, and healing power are apostates, and counterfeiters. As counterfeits prove the existence of the true coin, so the signs of the nineteenth century, the soothsayers, astrologers, mesmerists, and self-styled physicians, prove the existence and restoration of the healing power of the gospel, and revelations of God.

Query: Do you mean to say the whole religious world have, in their church administrations, apostatized? And also that they have lost the light of immediate revelation from God, the gift of the Holy Ghost, and the healing power? The apostles and prophets answer these questions in the affirmative. Let St. Paul speak: Mark his words, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Traitors, heady, high-minded, lovers of pleasures more than lovers of God, *having a form of godliness, but denying the power thereof:* from such turn away," (2 Tim. iv. 3, 4, and iii. 4, 5.) Hear Micah, "the heads thereof judge for reward, and the priests thereof preach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us? none evil can come upon us," (Micah iii. 2.) Isaiah declares that "darkness shall cover the earth, and gross darkness the people,

The earth also is defiled under the inhabitants thereof; *because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant,*" for which cause, continues the prophet, "hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are (to be) burned, and few men left." What could be plainer? Who could portray the Christian world's apostacy better than Paul, Micah, and Isaiah have done? Are they true prophets? Yes, verily they are beyond the possibility of dispute. Then it is proved by the Bible that the whole professed Christian organizations, from sea to sea, and from Popery through the infant-damning, soul-destroying, (all but a few elect,) Calvinistic system, through the awfully-devouring, baby-sprinkling, English Church system, down to raving, distracted Methodism, have all apostatized, and left the true order of Heaven. Wherefore, the "Healing Power," and the gifts of the Gospel, have all left them. John Wesley declared, that the extraordinary gifts of the Spirit which existed in the primitive Christian Church have ceased—not, as many have ignorantly supposed, because they were not needed, but because the faith of the Christians has waxed cold, and they have become heathens, and have nothing but a dead form left. This is affirming what the Scriptures have foretold. Let God be true, and every one who contradicts his words be liars.

Jesus declared the Kingdom of Heaven (of course that branch of it which was upon the earth) *suffered violence, and the violent took it by force*—(Matt. xi. 12.) John said, the false powers of the earth should make war with the Saints, *and overcome them*—(Rev. xiii. 7.) Daniel declared the same false powers made war with the Saints, and prevailed against them, (only on earth, in this world.) "And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of a time, (equal to twelve hundred and sixty years)—(Dan. vii. 21 and 25.)

The Revelator saw the priesthood caught up to God and His Throne. He saw the Church fly off into the wilderness from the face of men—(Rev. xii.)—triumphant above the gates of Hell, to remain in the place prepared for her twelve hundred and sixty prophetic days, equal to twelve hundred and sixty years, which, from the final apostacy, would bring us down the stream of time into the nineteenth century.

If we date from A. D. five hundred and seventy, which is believed and admitted to be about the period of the final apostacy from the primitive Church pattern and power, twelve hundred and sixty years brings us to the year of our Lord eighteen hundred and thirty, the exact period when the true Church organization again appeared from the wilderness of apostacy, decked in her original beauty.

The angel restored the priesthood from heaven to the Saints, through the instrumentality of the prophet Joseph. In the words of Daniel, in the latter-days, the days of *these* (now existing) kingdoms, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Rev. xiv. 6—7. Dan. ii. 44.) With this restoration of the gospel, kingdom, and priesthood is restored, the "Healing Power," and all the gifts of the primitive Gospel; and with tens of thousands of others we are this day witnesses of these things.

Popery may claim apostolic succession and blush; she may awe the ignorant into humble submission by her priestly rule. In vain may she attempt to satisfy the world by presenting one Pope instead of twelve apostles. Prophets, seers, and apostles, were the eyes and pillars of the church; instead of *one* Pope, bishops and cardinals.

I deny the office and duty of a bishop being the same as apostles and prophets; they are quite different. While the office of apostles and prophets guides the spiritual salvation of the church, the office of a bishop comes under them, and guides the temporal salvation of the church, as may be seen by reference to the scriptures, and revelations of God.

When and where did Christ call his apostles popes, and order such an unheard of change, as for one pope to take the place of twelve apostles? In vain